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Rev. JOHN F. COONS, Editor.

TERMS.

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Advertisements inserted at the usual rates

LEXINGTON:

WEDNESDAY, *DECEMBER* 10, 1834.

General Assembly's Board of Education.

PHILADELPHIA EDUCATION ROOMS, *September 8th*, 1834.

It is computed on good evidence, that one thousand additional ministers of the Gospel are now urgently needed in the Presbyterian Church alone, to supply our vacant congregations with faithful pastors. One thousand more could be immediately and most usefully employed, in those destitute places, where no church has ever been planted. All this is exclusive of vacancies occasioned by the death of ministers from year to year—it refers, also, to our own church *alone*.

If our *present* wants be so great, what will they be, if not duly supplied, fifty years hence, when the population of our country outrunning all the present efforts of the church, shall swell from 13,000,000, to 100,000,000? And if such be the present and future wants of a single people, who make but a small part of one nation, yet in its infancy, what number of missionaries will suffice for the 600,000,000 of Heathen now in the world, who hardly have now, a pastor for a nation; and who will soon increase to 1000,000,000? This destitution is unimaginably great and dreadful. It is oppressive to the soul to think of it! Yet this question must be met by us. Christian Brethren, either here, or at the bar of an angry God, and in the face of a lost world.

In view of the command of our Lord Jesus Christ, "*to preach the Gospel to every creature*," the Board of Education of the Presbyterian Church, appointed by the General Assembly of 1831, finding *only* 66 candidates on the rolls, and 30 applicants *rejected for want of means*, solemnly pledged itself to God, to the church, to the youth of America, and to the world, in the strength of God, to take by the hand and train for the gospel ministry every truly qualified, and well recommended candidate who might need and ask its aid.

For three years, by great effort and with God's blessing we have until now redeemed this pledge—and such extraordinary success has crowned this enterprise, that we are now aiding no less than 630 hopeful candidates on their way to the sacred office. And great as this number is, it is as a body, as remarkable for promise as for multitude. Imperfection we know, attaches to all things human. And yet never perhaps has so devoted and promising a body of youth been collected and dedicated with such singleness of purpose to any object.

And this number, great as it is, constantly increasing. In a few years more, with the divine blessing, and the support of the church, we may reasonably hope to replenish the immense extent of our own country with holy and able ministers, and to do our part toward meeting the loud and melting call of the Heathen world.

But now that God has heard and is answering into her bosom the prayer of the church for more laborers, the church begins to draw back. The success desired has come: but she threatens to withdraw her hand from the work. Our prosperity as was to be expected, has increased the demand for enlarged charities. We need greater means. We have no permanent funds. We do not wish them. We do not approve them in such a cause. But at the present moment of pressure, we are left destitute. We must be sustained by additional aid, or meet a catastrophe full of sorrow. In these circumstances we come to the church of God and lay the cause on her care, her conscience and her love to God and man. We humbly, but earnestly say to the people of God—the command of God is upon us to preach the Gospel: the blood of millions ready to perish cries to us: we as a board have not dared to disobey: when the dear youth, having nothing else to offer, gave themselves unto the Lord, saying *send us*, we dared not refuse our aid! And now shall we disband that host already under our care, hundreds of whom will soon be in the field? Shall we shut the door of hope, on other hundreds, who are now sending up their call for aid, to prepare them to preach the gospel to all nations? Shall we say, the Presbyterian Church will not sustain you. She loves her money more than she loves her sons, or her Lord, or a ruined world? Shall such news be told in Zion? Shall it be be heard amidst the mournful desolations of China, India and Africa, as they wake from the long sleep of death? *Men and Brethren what shall we do?* God has heard your prayer and raised up the *men*. The precious, dedicated American youth, have felt his hand upon them, and *have come*. The Board have solemnly, publicly promised to *help them*, and to help all that God shall send. The world, the *whole world is crying* for the word of life. All the parties in this great transaction are in motion, but the Church. Will she pause? Can she refuse? If the work now stops there will be a great weight of guilt somewhere; a loud cry of "woe," against some of us.* When God shall make inquisition for blood, we feel that we connot bear the unspeakable burden. We still therefore continue our pledge to the suffering youth; and leave the Presbyterian church to settle this account with God.

At this moment not less than *six thousand dollars* will be sufficient to disembarrass the Board, and sustain the institution. After the present pressure has passed, we have every ground to expect prosperous operations, and enlarged success, provided the church will sustain the cause.

While the Board are extending its operations, and preparing to make its application universally, we have ventured, in the present crisis, to address this circular to yourself, in common with other select friends, confiding in you and their love to Him who died for you—and your and their willingness to make some sacrifices for his cause. $50 from each of you will now relieve us from a bitter alternative, and perhaps from dissolution.

Dear Friend—I endeavor to *share* these sacrifices. I say it without boasting, that in three years, I have travelled for this enterprize near 20,000† miles, and been absent from home more than half of each year. But if not sustained, I must abandon the cause, or sink under it.

I hope to hear soon from you.

By order of the Board of the Presbyterian Church.

I am truly yours,

JNO. BRECKINRIDGE, *Cor. Sec.*

* Amos 6: 1.

†And this is the history, essentially of all our Agents.

MR. EDITOR—The preceding article explains of itself the reason of its being inserted. Will you further oblige an individual, hitherto a stranger to you and your readers, by permitting him to say through this communication, that he has come among them by appointment of the General Assembly's Board of Education, and to reside permanently for a season, in the humble hope of promoting the above named objects.

The agent will visit during the winter, as many of the churches and congregations as may desire it—so far as his health and strength will permit—and with *three* leading objects: To see and converse with the beneficiaries of the Board in the different Seminaries of this State. To find out and induce other suitable young men to devote themselves to the service of the gospel ministry. And to aid the churches and other individuals by any method they may deem proper in raising funds for carrying on the operations of the Board.

He will make the centre of his operation at Danville, where communications will reach him, if directed to the *care of Rev. President Young*.

The Agent also takes this occasion to acknowledge the receipt of $130, a collection from seven individuals in the McChord Church of Lexington, the only church to which he has yet applied in this state; for which, and their distinguished hospitality, the good people of that city will please accept his thanks.

R. SMITH, *Agent of the Ass'y's Board of Edu. for the Synod of Ky.*

Lexington, Dec. 1st, 1834.

Extracts from the Minutes of the Synod of Mississippi and South Alabama.

To the Editor of the Western Luminary:

DEAR SIR—I am directed by our Synod to send these Extracts from our Minutes to you for publication in your paper. Will you have the goodness to publish them? You will perceive that they relate to subjects, respecting which the sentiments and feelings of Christians in the extreme south west ought to be known

Yours in the bonds of christian affection,

J. H. VANCOURT.

Kingston, Miss. Nov. 12th, 1834.

The following resolutions were presented in the form of an Overture, and adopted:

Resolved, That the Synod concur with the Ministers and Elders of the last General Assembly, who have published their "Act and Testimony" against certain errors, now existing in the Presbyterian church, and do hereby declare their concurrence in said act, and adopt it as their own.

Resolved, That this resolution be signed by as many members of Synod now present, as may choose, and sent to the office of the Presbyterian to be recorded according to the recommendation in the "Act and Testimony."

The Committee on Foreign Missions reported the following resolutions, which were adopted:

1. *Resolved*, That as one of the grand objects of the organization of the church, is the preservation, defence, and propagation of the truth; and that therefore, as the church is the great depository of this truth, it is her solemn, and imperious duty, as well as delightful privilege, to concentrate her energies, and resources in the prosecution of this ardious and benevolent work; and that she is amenable to the great Head of the church, for the discharge of this duty.

2. *Resolved*, That as the belief of the great doctrines of the Gospel is essential to salvation, and that as the church in her collective capacity is the great human agent, for the conversion of the world, she ought not, and cannot safely commit this work to irresponsible agents, over whom she has no control, and who may, or may not, propagate the truth.

3. *Resolved*, That while we entertain the highest confidence in the piety, prudence, and fidelity of the A. B. C. F. M. yet in accordance with these views, we prefer the organization of the Western Foreign Missionary Society; and therefore recommend to the Presbyteries, and churches under our care to become auxiliary to it.

4. *Resolved*, That as the great end of the Gospel is the conversion and salvation of the world, it is incumbent upon every Minister of the Gospel, not only to preach to those around, but to urge upon the people, both publicly, and privately the claims of the benighted, and perishing heathen, and therefore we would enjoin upon all the Ministers composing our Synod to give special, and increasing attention to this subject.

The following resolutions were offered through the Committee of Overtures, and unanmously adopted:

1. *Resolved*, That the Synod consider the moral and religious instruction of our coloured population of vast importance, and that a solemn obligation rests on all persons having the control of servants, and especially on the professors of religion when servants are subject to their authority.

2. *Resolved*, That all proper measures be adopted for bringing christian Masters to a sense of their duty with respect to the religious instruction of their servants.

3. *Resolved*, That it be considered the duty of all Pastors, and Stated Supplies, and also Missionaries employed within our bounds, to give special attention to the coloured people, as a part of the flock over which the Holy Ghost hath made us overseers.

4. *Resolved*, That all christians of every denomination, so far as practicable, be enlisted in this great enterprise

5. *Resolved*, That it be enjoined on all who are under the care of our church, to exercise a sound discretion in the use of the following methods of instruction:

1. To procure their attendance on the word, and the public ordinances of our holy religion.

2. To assemble them to hear the scriptures read, with practical explanations suited to their capacity.

3. To organize classes whenever it be practicable, for giving oral instruction, and especially that united efforts be made to provide the means for the employment of Missionaries, to give oral instruction to the coloured population on the plantations, with the permission of those persons to whom they belong.

Resolved, That it be recommended to all the Ministers within our bounds to have these resolutions read to their respective congregations.

The Committee of Overtures reported the following resolutions which were adopted:

1. *Resolved*, That it is our duty to observe a day of fasting, humiliation, and prayer, that we may humble ourselves before the Lord, and pray the great Head of the church graciously to remove those unhappy dissentions which distract the church, and that harmony, and peace may again be restored.

2. *Resolved*, That the 1st Thursday in February be appointed for that purpose in the churches throughout our bounds, and for all those who may be willing to unite with us in its observance.

Attest,

JOHN H. VAN COURT, *S. C.*

Port Gibson, Oct. 31, 1834.

NARRATIVE.

The committee on the State of Religion presented the following narrative, which was approved and ordered to be published by the Stated Clerk.

Although our churches have not been favored with any special seasons of refreshing from the presence of the Lord, yet we have many causes for gratitude and encouragement. The number of our churches, ministers and private members is constantly, though too slowly increasing. Our congregations are multiplying in numbers, and we fondly hope the seed is now sowing, which at some time not far distant, will yield an abundant harvest. It is true that within our bounds there is much territory unoccupied, which calls loudly for additional laborers, yet flourishing churches now exist, where, a few years ago, the Sabbath was publicly desecrated and there were none to plead the cause of God. The number of our ministers is now about fifty and although the increase of our number has not kept pace with the rapid increase of the population, yet we rejoice that we have even this number of watchmen upon the walls of Zion. Our Fathers in the Ministry can well recollect when they stood alone in this part of the South, almost without an Aaron or a Hur to hold up their hands. They can recollect when there were no organized churches, no house for public worship, but now in this respect, "The wilderness has been made to bud and blossom as the rose."

On the 6th of March, 1816, the Presbytery of Mississippi was organized, embracing nearly all the territory now embraced by the Synod and consisted of four ministers. We rejoice to see *three* of these *four* Ministers still remaining in the land of the living, and now present with us, on the floor of this Synod. With hearts swelling with gratitude and joy, they see that *four* has become *fifty*; they see a College founded, the endowments of which are rapidly progressing, which is placed under the care of one of our Presbyteries and is now giving instruction to nearly one hundred pupils, some of whom are pious and preparing for the Ministry. A College which promises to furnish a continual, though insufficient supply of laborers for this widely extended field.

During the past year, several new churches have been organized and the accounts of the state of religion in the churches are generally favorable. A growing seriousness seems to pervade our congregations generally, from which we anticipate many happy results. There have been greater or less additions to almost every church, and in each congregation which enjoys the stated means of grace the prospects of good are more or less flattering. Bible Class and catechetical instruction receives increasing attention and in many instances have been owned and blessed of God. The various benevolent enterprises of the day are approved, and more or less liberally supported. In many of our churches the monthly concert is observed and a growing interest seems to be felt for the spread of the Gospel. Our churches seem to be waking up to the conviction of their obligation, to send the Gospel to the heathen and are beginning to enquire how they shall discharge this important duty. This spirit we hail as an indication of brighter and better times.

But another very encouraging circumstance in the situation of our churches, is the deep interest which is felt in behalf of the coloured population, and the efforts which are made to impart to them, religious instruction. In the States of Mississippi, Louisiana and Alabama, all of which, except the northern part of the last mentioned State, are included in this Synod; the laws prohibit us from teaching the coloured people to read, and we are therefore, entirely restricted to oral instruction, which renders the communication of knowledge far more tedious, although it by no means cancels the obligation.

All our Ministers feel a deep interest in the instruction of this part of our population and when prudently conducted, we meet with no opposition in preaching to them. A few of us, owing to peculiar circumstances, have no opportunity for preaching to them separately at regular and stated times, embrace every favorable opportunity which occurs. Others devote a portion of every other Sabbath to them; others the half of every Sabbath; and two of our number preach to them exclusively. We all feel, that they are part of our congregation for whose salvation we are responsible, and therefore we do not neglect, but plainly and familiarly instruct them, as we have opportunity. We look upon them as an important portion of our people, and as having peculiar and strong claims to our sympathies and efforts, and we are therefore anxious to adopt the most effectual means for the promotion of their Salvation. We regard them as creatures of the same God with ourselves, and as subject to the same divine law and objects of the same plan of salvation, and we therefore labour to prepare them for the same heaven. And although our efforts have not been crowned with all the desired success; yet from the good which has already resulted, we are encouraged, and feel solemnly bound to persevere in this labour of love. During the past year the condition and wants of the coloured people have occupied more of our attention than at any previous period, and in future we hope to make more untiring efforts, to promote their happiness, both in this life, and in that which is to come.

But notwithstanding these favorable circumstances, we have still to lament that the standard of piety is so low among us,—that as a body the members of the church are not sufficiently imbued with the self-denying and benevolent spirit of their great Pattern,—that they do not manifest that enlightened zeal;—that thorough knowledge of the word of God, and consistent adherence to its precepts which is so essential to the promotion of their happiness and to the exercise of a salutary influence upon the world; and therefore our hope, and prayer is, that the great Head of the church would visit us more abundantly with his spirit, purge away our dross, and elevate our hearts to a higher tone of religious feeling.

Attest,

JOHN H. VAN COURT, *S. C.*

From the Cincinnati Journal.

President Young's Address.

At the late anniversaries in Lexington, Ky., President Young delivered an address before the Home Missionary meeting, so rich in facts, and so convincing in argument, that a copy was immediately solicited for publication in the Cincinnati Journal. In accordance with this request, Mr. Young has furnished the following, which we commend to the attention of all the friends of Home Missions.

The Muhlenburg Presbytery, said Mr. Young, in the southern section of this state, embraces, within its boundaries, eighteen counties, containing, four years ago, at the last census, a population of 118,583. To supply all this region with the gospel, one church, as its share of the work, furnishes but seven preachers—or, one preacher to every 17,000* souls. The Transylvania Presbytery, of which I am a member, extends over twenty-three counties. In seven of these are located all the Presbyterian preachers who live within the boundaries of our Presbytery. In these seven counties are found eleven preachers, and 91,481 souls: so that, in these counties, we have one preacher to every 8,316 souls. In the other sixteen counties are found 91,856 souls, and not one Presbyterian preacher. Throughout all this peculiarly destitute region, there are comparatively very few members belonging to any denomination. Where churches of other denominations do exist, they are very feeble, and the members very few. All the preaching which they ever hear, is from men, who, however we may be disposed to respect their integrity and zeal, are utterly destitute of those attainments, which our church has always considered, and which almost all other churches have recently begun to consider, as indispensable to those who undertake the responsible duty of interpreting the oracles of God to their fellow-men. Shall this state of things continue? Shall there be no exertions made by us to communicate those saving instructions which the gospel exhibits? We cannot plead that these people will not hear. There are many places in this region, where crowds can easily be gathered, and attention easily secured, by an intelligent herald of the Cross. I have, myself, in an excursion with a brother through a part of this region, seen a large audience give uninterrupted attention to services that were continued for three hours together. Many stood during this whole meeting, without changing their place, and without manifesting any symptoms of weariness or restlessness. Earnest desires were expressed by these people, as well as by others, in various places, that such visits might be frequently repeated, and that men might be sent who would permanently supply them with the kind of preaching which they desired. Even the most unpromising of these places is a spiritually hopeful and desirable spot, compared with the situations which a Neff and an Oberlin occupied, and where their labors were followed by such precious and extensive results.

Permit me to state one or two facts, to show that numerous congregations capable of supporting the gospel themselves, might soon be gathered throughout all this region, if pious, laborious, and enlightened teachers were sent, and for a time sustained in laboring among the people. In one small village, a church has been organized within the last six years; and though laboring under the disadvantage of having no house of worship which it could claim as its own, and of being permitted to occupy the common building but once a month, it has grown until it has become strong enough to support a pastor half his time, and to raise nearly $1000 to build a house where its members can worship without interference from others. Another case is that of a congregation, which now numbers upwards of 100 members, in a county where, a few years since, but one Presbyterian was to be found. This church has grown up under the labors of a man who lives twenty miles distant, and whose services are engaged four Sabbaths in the month by two other churches. All the preaching which they have received, has been on week days and on those fifth Sabbaths, which, when they occur, (as they do four times a year,) the preacher was, by the terms of his engagement with his other churches, permitted to spend where he pleased.

Such is a specimen of the results, which, among us, have followed the very limited and feeble efforts that have been recently made to establish churches where none have heretofore existed. From these we may judge of the moral changes which, with the ordinary blessing of God, might be wrought here, if laborious and competent men were fixed at the various destitute points which present an encouraging appearance. Much of the land remains yet to be possessed, and nothing is wanting but men and means to enable us to secure it. To do this work effectually, however, it is necessary that men should be *entirely* devoted to it. *An old church may be kept together* by a man engaged in spiritual labors only on the Sabbath. To expect that a man in such circumstances should prove successful in forming a new one, is almost expecting a moral miracle. Not only are six-sevenths of his time abstracted from his proper work, but even the small remaining fraction of time he devotes to it is, in a great measure, stripped of its value, by the secularizing effect of his ordinary occupation upon his temper and spirit. Poor and valueless as such labors are, they are all which the church in Kentucky has, until of late years, enjoyed. The greater portion of our churches have been founded and built up under this miserable system of partial labor. And the wonder, in view of such circumstances, is, not that we are so feeble, but that we are so flourishing.

What a different aspect would our church have now presented, had Missionary and Education Societies been in operation, to supply us with men and means, when this state was first settled. When Kentucky first began to fill up, some Presbyterian preachers found their way to its fields so famed for fertility and beauty. But those, among the early settlers, who were disposed to support the gospel, were few; and like all emigrants to new countries, they were generally possessed of but little of this world's goods—they left their homes in the spirit of enterprise, and with a view to amass—they were, therefore, incapable, however well-disposed, of doing much to secure to themselves the ordinances of religion. The great body of the people, too, were even more destitute of the inclination than of the ability to support the preachers of the gospel. They did not come, as many of the settlers on the other side of the Ohio, from a land which had been originally colonized as New-England was, on religious principles. They had not been trained up to regard the support of religion as the chief object of social organization. Religious institutions had not been presented before their eyes from childhood, claiming their respect, commanding their reverence, and enlisting their affections. Many of them, adopting the sentiments of the most conspicuous civilians and statesmen in the state from which they emigrated, regarded religion as an idle and useless superstition, while others, regarding it more favorably, still viewed it as a matter of subordinate importance. As a necessary consequence of all these untoward circumstances, very few preachers could be settled. Here and there, where a few of the people of God were gathered in little groups, a preacher was located, charged, almost always with the care of many feeble churches, which were separated at great distances apart. Thus many settlements remained destitute of all ministrations from educated men—and many remain so to this day. And even when ministers of the gospel found those who were willing to employ their labors, the poverty and smallness of their flocks prevented them from following the apostolic precept, which requires them to 'give themselves wholly' to their work. They were obliged to labor on farms or in schools, for a subsistence. As far as I have learned, there was not a single minister of the gospe in Kentucky, for many years after it was settled, but was obliged, at least partially, to support himself by some secular employment. What can we expect from men in such circumstances? Certainly not that their churches should increase. For years and years religion dragged heavily along. There was little encouragement to form new churches, where those already existing could not be supplied—there was little encouragement to labor among the careless, where there could not be found even to feed the flock already gathered. Many deeply interesting facts might be communicated, did time allow, illustrative of the almost crushing difficulties under which our early preachers in Kentucky were borne down. Yet with even this beggarly array of means in operation, we have now upwards of 100 churches, and 8000 communicants. How noble, then, would the present appearance of our church have been, had we, thirty or forty years ago, possessed the means of occupying and holding, for a short time, all the favorable points which then invited our seizure. Had these societies operated 40 years ago, our ministerial efficiency would have been more than quadrupled, not only from the increase of laborers they would have furnished, but from the ability, they would have imparted to the laborers who were actually here, to devote themselves wholly to this great work. We might now, in all human probability, have been looking abroad on 300 churches scattered over our state, nearly all of whom, would, by this time, have been capable of supporting for themselves the ordinances of God. Ohio, whose settlement commenced at a much more recent date, has, to some degree, enjoyed the advantages which was denied to us—many of her churches have been brought into existence, and sustained through their infancy, by missionary labors. Now, on the same extent of territory, Ohio has three synods, while Kentucky has but one. Other causes, I know, have contributed to this difference of results. But one of the chief causes has been, that Providence has granted to our brethren there, powerful foreign assistance in forming and nurturing their churches, while to us it has been denied.

Nor would the beneficial influence of early missionary efforts in our state, have been now felt by us alone. Kentucky has, herself, colonized a great part of three younger states. I know not the pr portion of the population of those states which has gone from us. But I learn from the catalogues of their respective Legislatures that the number of their members who are set down as emigrants from all the other states, does not greatly exceed the number from Kentucky. One of two conclusions is unavoidable, from these facts—either that the emigrants from this state nearly equal in number those from all the others combined, or else that the Kentuckians are singularly distinguished for political abilities and influence. Take either of these conclusions, and how blessed would have been the effects upon all these states, had our colonists emigrated from under a strong influence of the gospel, and carried with them its principles and a desire for its continued enjoyment.

Our church has not been sufficiently aggressive. We have too much contented ourselves with retaining our possessions, instead of struggling to push for new conquests. If we could supply our own people with the gospel—those who had been born and nurtured in the bosom of our church—we were satisfied. But I trust that a new day is dawning upon us—that we will carry the gospel to all in our own as well as in foreign lands—even to those who ask not for it, as well as to those who stretch out their hands for its blessings. The true spirit of the gospel is diffusive: and those who really possess this spirit will receive no rest, until the inhabitants of the whole earth are pervaded with it, and receive its rich consolations. We have sent out hundreds to preach the everlasting gospel—but we have not yet satisfied even all who cry to us; and tens of thousands are yet needed, for those who are so dead in trespasses and sins as not even to send forth a cry for help. A glorious destiny awaits the church, and will soon be realized, if we are only prepared to obey the calls of God, the voice of conscience, and the promptings of humanity.

Every church that is established, is a new conquest won from Satan's empire—a new province added to the Redeemer's kingdom. And every such conquest furnishes additional means for securing still further triumphs. The conquerors of earth have usually commenced their career of victories, with feeble means, and from small beginnings. But the resources of the vanquished were the fruits of each successive victory—the enemy subdued to-day was made the instrument in the hand of the con-

*I feel fully warranted in disregarding fractions, and make the statements in approximating round members, as the increase of population since the last census has been considerable, and of course the destitution is now greater than I represent it to be.

queror, of overwhelming the foe of to-morrow—and thus nation after nation was incorporated with the conquering mass, until the world trembled and crouched before the terrific display of accumulated power. So shall Messiah's empire extend, and Messiah's conquests increase, until all nations bow before his sceptre of mercy, and all people shout the praises of his name.

We make the following extracts from the Home Missionary for November.

MICHIGAN TERRITORY.

From the Rev. Ira M. Weed, Ypsilanti, M. T.

There has been a deeper interest manifested on the subject of religion for the last four or five weeks than I have seen here for the last two years. The church have more of a spirit of prayer, and as is to be expected when this is the case, there has been more than usual seriousness among the impenitent. Some have indulged the hope of having met with the great change which results in everlasting life. Others are still inquiring what they shall do to be saved, and we are hoping for a general revival. Pray for us, that this may be the case. Last Sabbath six became united with us on profession of their faith; one or two others had been examined and propounded for admission to the church, but were prevented by sickness from attending on the Sabbath.

From the Rev. P. W. Warner, White Pigeon, M. T.

ENCOURAGING TO SABBATH SCHOOLS.

The Sabbath School teachers meet regularly once a week to examine their lesson, and to pray for Sabbath Schools. Some of these meetings are highly interesting, and are attended with much good both to the teachers and scholars. There have been, during the year past, ten hopeful conversions among the scholars. Two of this number are to commence study this fall for the ministry.

OHIO.

From the Rev. Hiram R. Howe, Vinton, Gallia Co., Ohio, Oct. 10, 1834.

I have had, in different parts of my field of labour, three sacramental seasons without any ministerial assistance. One of these was quite novel and interesting. It was held in the county of Jackson, ten miles from any meeting-house, under an arbour erected for the purpose, by the side of a log house. It was a refreshing retreat from the fervour of a summer's sun. I thought of the expression of Isaiah, that Christ should be as the "shadow of a great rock in a weary land," and that the healing "waters shall break forth in the wilderness and streams in the desert." Here, for the first time, "Jesus Christ was evidently set forth, crucified among them." The aged man at whose house the meeting was held, remarked in my hearing, to his aged companion, that for twelve years they had lived in that place, and that for years they had scarcely heard what they called a Gospel sermon; and now, says he, what have we seen? By the good providence of God, a missionary has been sent to us, and we have had the sacrament at these poor old cabins, and some of our own children have professed their faith in Christ. His feelings of gratitude and joy were then far more powerfully expressed by the faltering voice and sudden burst of tears which precluded all further utterance.

Six of the children of this father and mother in Israel, have professed their faith in Christ.

For the Western Luminary.

Republication of the Missionary Herald.

Arrangements have been made between the Foreign Missionary Society of the Valley of the Mississippi, and the American Board of Commissioners for Foreign Missions, by which the Missionary Herald is to be re-printed in Cincinnati, for all the subscribers residing in the States of Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana, and the territories of Arkansas and Michigan. The republication will begin with the number for January, 1835. It is to be printed on as good paper and the work to be as well executed as when done at Boston.

When the number of subscribers is sufficient to warrant it in places on the river and on large stage routes, the Herald will be sent in bundles without expense to the subscribers. The proof sheets are to be forwarded from Boston, at such an early date, that the numbers will reach the subscribers, nearly or quite as soon as they have ever done.

All orders and payments for the Herald, from within the states and territories named above, should be addressed to A. Bullard, Secretary of the F. M. S. of the V. M. Missionary Rooms, No. 150, Main street, Cincinnati, Ohio, or to some of the agents, whose names shall appear on the covers of the Herald.

Editors residing in the abovementioned states and territories, who have hitherto exchanged with the Herald at Boston, are requested to transfer the exchange, after the first of January next, to Cincinnati. A. Bullard,

Sec. F. M. S. V. M.

N. B. Editors in the West friendly to the cause of foreign missions, are requested to insert the above. A. B.

The late Meeting of the Synod of Virginia.—A scheme for imparting religious instruction to the slaves of this state, by setting apart ministers for that service alone, was taken up. This momentous question called forth the intellectual strength of the weightiest members of the Synod. All appeared to realize the importance of the subject, and to feel the hesitancy with which it should be approached. The arguments on both sides were listened to with the most intense interest by a crowded audience. After mature reflection, and patient investigation of the various bearings of this enterprise, it was concluded that, in view of the present agitated state of the public mind, in reference to that portion of our population, it was inexpedient, at present, to legislate in any shape or form, and so the whole subject was postponed.

No subject was more interesting than that of Foreign Missions. A paper of thrilling interest was read, and several addresses made, all which were well calculated to make an abiding impression on the minds of the reflecting. The recent formation of the Central Board of Missions, may be regarded as a bright era in the history of missions. It is now believed that the indifference which has hitherto prevailed in our Southern churches, in reference to the benighted Heathen, will soon pass away like the morning cloud before the orient beams; and that Christians will look back, from amidst the light with which they will presently be surrounded, upon their former apathy with shuddering amazement.—*Richmond Telegraph.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 10, 1834.

Orphan Society of Lexington.—The first annual meeting of this interesting institution was held yesterday morning at eleven o'clock, at the McChord church. Major John Tilford was called to the Chair, and Mr. A. T. Skillman appointed Secretary. Prayer by Rev. Mr. Davidson. Our engagements debarred us the pleasure of attending the meeting, but we learn that it was highly interesting. Addresses were delivered, and a collection taken up, amounting to $40 12½.

Rev. E. N. Sawtell.—The death of this brother has been recently stated in several of the newspapers of this and the adjoining states. We are authorized to contradict the report. Brother Sawtell has been extremely ill; so much so, that his life was for a time despaired of, but we are happy to state, he is now convalescent. Those papers which published the account of his death, will please make the correction.

The young gentleman whose name is attached to the following article, is a student of the Episcopal Theological Seminary of this city. We insert it, in order to avoid even the semblance of injustice towards an institution with regard to which we have not the slightest unkind feeling. We would merely say, in answer to the query of the writer, that the reason why the name of the Episcopal Seminary was mentioned in the minute referred to was, the candidate for licensure had not previously been under the care of the Presbytery, and it was deemed important for the records to show where, and what length of time he had been pursuing Theological studies. This was the simple and only reason. It is due to Mr. Van Doren, however, to state, that he was not licensed on the ground of his connexion with the Seminary above named, but, on the sole ground of his having passed a satisfactory examination on all the required branches of a Collegiate and Theological course of study. The phraseology of the minute of Presbytery on this subject is perhaps not as definite as it might have been, but if the young brother will examine it again, he will perceive, that it does not state, that Mr. Van Doren had gone through a regular course of study *in the Episcopal Seminary.* It was designed to state no such thing But, that the candidate had gone through "a regular course of study,"—Collegiate and Theological—such a course as the Presbyterian standard requires in order to licensure. And of this fact the Presbytery were satisfied, from their examination of the candidate,—according to requirement—in all the branches specified in the standard of our church. The mention of the Episcopal Seminary, then, was merely incidental;—Mr. Van Doren receiving licensure solely on the ground of his examination before the Presbytery. The Editor is enabled to speak thus positively, as he was a member of Presbytery at the time referred to.

For the Western Luminary.

Mr. Editor,—An article appeared in your paper of the 26th Nov., extracted from the minutes of the Presbytery of West-Lexington, which contained an incorrect statement with regard to Mr. L. H. Van Doren. That there may be no mistake, permit me to copy the words of the article:—"Presbytery being satisfied from documents exhibited, that the said Van Doren had been a student in the Episcopal Theological School in Lexington, since March 20th, 1832; and that he had gone through a regular course of study," &c. they proceeded to license him. Now, Mr. Editor, I have examined the documents which satisfied the Presbytery as to his having been a student of said Seminary, and am compelled to say, that they contain nothing which ought to lead to such a conclusion. The document referred to is a certificate from the Bishop of the Diocese, which states that Mr. Van Doren had been a "*Candidate for holy orders*" during the time specified. Besides this document, the Presbytery have nothing on which to ground the assertion made; at least the Secretary produced none when called upon for it. Why then should they use the name of the Seminary at all? It did not appear upon any document submitted to their inspection. As to the matter of fact, Mr. Van Doren has not been a student of the Seminary during the time specified. He has acknowledged to me that he has not studied with the class since the beginning of the spring of 1833, which is nearly two years ago. Before that time it is true that he attended some lectures on Biblical Criticism, Church Government, and on the 39 Articles, but besides these he attended to no other regular studies in the Seminary, which the wording of the article implies. The following is the course of study then required in the Seminary, omitting the classical course, which a diploma from College supercedes. On Biblical Criticism.—Horne's Introduction, Campbell's Gospels, McKnight and Stewart on Romans, and Stewart on Hebrews, Gray's key, A. Clarke on Pentetouch and on Job, Lowth on Hebrew poetry and on Isaiah, Jebb's Sacred Literature, Newton on Prophecies. On the Doctrines and Evidences.—Horne, Chalmers, Paley, Butler's Analogy, Leslie, West, Erskine and Faber, Pearson, Burnet, Faber on Predestination, and parts of Dwight. On Church History and Polity.—Mosheim or Milner, Eusebius, Parts of the Fathers, Shuckford and Prideaux, Hooker, Potter, Bowden and Cooke. Besides these Hebrew is studied. Mr. Van Doren has studied none of these with the class. A regard for truth and for the interests of a young and almost infant Seminary induces me to make the above statement. W. B. COOKE.

Revival Intelligence.

Mason Co. Ky. Nov. 28, 1834.

Brother Coons—Although there are many things in the present day, that would seem to forbid the hope that the Lord would grant the refreshing influences of his Holy Spirit to any of our churches; yet I rejoice to know that his mercy is still extended to some of the churches in our connexion, unworthy and distracted as we are. In a tour, some weeks since, to visit some of the vacant churches of this Presbytery, I labored, in connection with two other brethren, eight days in the Bethesda Church in Greenup county; where it pleased the Lord to revive his work, and make the hearts of his people to rejoice. Some sinners were awakened from the sleep of death, and began to live new lives, while many others were brought to see, that without that life which is in Christ Jesus, they must be lost forever. Ten made a public profession of faith in Christ, and were connected with the church. Several others were entertaining a hope, and between 20 and 30 anxious persons. At Cabin creek church in Lewis county, where I have preached occasionally; we held a protracted meeting of five days, including the second Sabbath of this month; during which time the presence of God was remarkably manifested. There appeared to be a deep sense of the holiness and majesty of the great God resting upon the mind of every person present. Twelve persons expressed hope in Christ, and a large audience, with a few exceptions, manifested by rising to their feet, their determination, from that hour to serve the Lord. Brother D. S. Todd assisted from the commencement of the meeting; and Brother Stone, the Agent for Foreign Missions in Kentucky, arrived on Sabbath evening, and on Monday presented the subject of his agency in a very happy manner; and as further evidence that the Lord had opened the hearts of that people, a liberal contribution was made by the whole congregation, with perhaps not more than five or six exceptions.

Another protracted meeting has just closed at the Upper Blue Lick church, which was organized last summer, with eighteen members; where I have been preaching occasionally for the last twelve months. Although the weather was very inclement, and the meetings held for the most part, in an unfinished house; still the meeting was of a highly interesting character. Ten persons on Sabbath morning, made a public profession of their faith in a crucified Redeemer. We continued the meetings through the following week, with not more than one day's interval. Several more obtained a hope in Christ, who have not yet connected themselves with the church, and many others were anxiously enquiring what they must do to be saved, and asked the prayers of God's people. Happy results will doubtless follow the exercises of this occasion.

Brethren Stone and Phillips participated in the exercises of this meeting; and may the Lord reward them for their faithful labors of love amongst us. Brother Stone presented the subject of Foreign Missions here also, at the close of which, a prompt and liberal contribution was taken up, much to the credit of this infant church.

These have been truly refreshing seasons to the hearts of many of God's people, and may they be but the beginning of better days.

Your brother in the Gospel of Christ,

S. Y. GARRISON.

For the Western Luminary.

Thoughts suggested by a perusal of Mr. Moore's "Travels of an Irish Gentleman in search of a Religion."

[Concluded.]

In France, where the clergy, for many centuries, were the preceptors, of the young, and the confessors of the old, we see religion an object of contempt and abhorrence. Never could any but the Papal sect have produced an Atheism so widely and so generally diffused. Nor, when the blind have led the blind into the ditch, are they likely to lead them out again. The fanatic Methodist affords a better hope of the revival of Christianity in France, than is promised by all the arts of the Jesuits. After all, the distribution of the New Testament may be safely left to do its own work, and the Pyrenees will shortly cease to mark the limits of that reformation, which must and will follow in the train of the Scriptures, which will shortly enter Spain under the standard of freedom.

We are in no distress about the spread of Popery among us. The Shaker may worship God by dancing and singing, the Quaker in silence, and the Roman in Latin. Each are indifferent to us, except that the manners of the two former sects are pure and peaceable, those of the Roman, savage upon principle. They are changed, say some. Yes, as those of the Tiger, when his teeth are drawn, and his talons plucked. Giant Pope, crippled in his old age, can now only grin at the passing Pilgrim. We know how he would act, if as able as willing. Mr. Hughes declares that the Inquisition was a good thing, that may have been abused. Father Flaherty, Vicar-General of New England, dared, in 1830, and in print, to tell the Americans, that the glorious and blessed Inquisition has been the Ægis thrown around happy Spain to preserve her from the horrors of reformation. I believe him. Nothing else could have saved her, and nothing else could have produced those monsters who devastated America, when those genuine children of the Inquisition hung up the harmless natives by the dozen, in honor of the twelve Apostles, and by their barbarities made the name of happy Spain a stench in the nostrils of Europe, nor less in those of America. The Sachem whom the priest endeavored to convert by a view of the joys of Heaven and the pains of Hell, on being informed that there were many Spaniards in the former, chose rather to be burned alive and go to hell than to enter heaven in such society. He was right, for such would have made a hell of heaven.

Sir William Jones considered Mahometanism but as a sect of christianity. They believe in God, revere Jesus Christ, and offer no kind of religious worship to their founder. Can the Catholic say as much of the numerous saints, real, or fictitious, worshipped in their church? Whichever of these sects may boast the purest faith, there is no comparison in their national practice. Contrast the Papal enormities of Spain and Portugal; when they expelled, or burned, the Moors and Jews, and devastated America and India: with the generous toleration afforded by the Mahometans to the christians. The Moslem and the Catholic sects have varied for the better or worse in different centuries. During the crusades, when the Pope bore the appellation of 'God upon earth,' and the practice of every good christian was to bow down to images and to enrich the clergy, the Moslems surpassed us as far in faith and practice as in military skill. Time and Luther have reformed the Catholic church, which now explains away those enormities formerly sanctioned by her Prelates. The Moslems have degenerated, but the Wahabite Reformers, and the example of the christian world will improve them. They have, in common with the Greek church, this good quality, that neither of them have encouraged persecution. They left to the Romanists to worship that, their tutelary deity, with unnumbered human holocausts, as their only hope, in their attempts to darken the light of scripture and of common sense. Their view was power, and wealth, to enrich the clergy, and to beggar the people, and thus to enable the former to shew their charity to the latter, by tossing to them the offal of the sumptuous tables, which they spread at the expense of their devotees.

The rosy and sleek vicar of Ballymadrugget, delineated by Mr. Moore, may afford a contrast to the half starved Irish Priest. Not so to those of the Havanna, perhaps of Rome, the portrait of one of whom, crowned by a zealous devotee, is now in my mind's eye. His bloated carcase was surmounted by a face remarkable for its bacon jowls, and its more than half closed eyes, which the holy man never lifted from the earth. His appearance might remind us of the Persian saint, in Haji Baba, who died by the overgorge of a quarter of lamb, and whose brethren informed his inquiring disciples, that his pious soul had taken flight through the sutures of his skull. Probably the Roman saint, above described, met a like fate. Abundance brings on sloth and gluttony, of which the Protestant, as well as the Catholic clergy, may afford examples, only the latter, as more numerous, are a heavier burthen upon the people. Each have their vices resulting from similar causes. So, too, their virtues. Plenty makes gluttony, poverty, abstinence.

The sentiments of Prince Puckler Muskau may bear transcribing here. They seem to be those of an impartial observer.

"When the priest and his attendant toss about the censors, when the bishop, every minute, puts on a fresh embroidered garment, now standing still before the altar, now running forwards, then backwards, then touching the ground with his forehead, and, at length turning himself about, like a weather-cock with his pyx, and then keeping his eyes upon it, as if it were a microscope. I am perfectly prepared to hear any of the miracles, wonders, or monstrous absurdities with which religion has been overlaid. But when a man in simple garb, and quiet reasonable appearance, gets up and speaks to me of purity, of eternal truth and eternal love, and, then, goes on to ascribe to his God of justice, and of love, and to his noblest interpreter on earth, fables and atrocities which shock every unperverted understanding, and then require me to receive them as something holy and divine, I turn disgusted from such hypocrisy or such folly. He may tell me that my understanding is no measure for the ways of God. His Catholic opponent may say the same. I pay as little regard to the savage and heathenish superstition of this last, as to the frightful attributes ascribed to the deity by the first."

There may be those who, balancing them, may be more willing to make a deity of a wafer, than to insult the Creator by delineating him in colors so black, that a man who copied them in his own person would become an object of abhorrence. Both must give way to better ideas of divinity, and the publication of the Bible, without note or comment, will one day make its consequences to be as deeply felt at Geneva as at Rome. Nor need the Irish gentleman be so grievously shocked, as he seems to be, at such publication, since it has received the sanction of infallibility, in the person of Pope Sixtus the fifth, by whose order not only the vulgate Latin, but an Italian translation from it was made. The Cardinals warned him of the danger, but his holiness only replied, "I do it for the benefit of you, who do not understand Latin."

Puckler Muskau, when in Ireland, dined with eighteen Catholic priests, an Archbishop at their head. At the desert several sung their national songs, some of which had no pretension to sanctity. His next neighbor, remarking some little surprise on the prince's countenance, whispered him, 'Here we forget the Archbishop and the Priest. At table we are only gentlemen, and meet to enjoy ourselves.' The prince passed the evening in social converse with one of the priestly company, and they came to the conclusion that the hereditary faith prescribed by the church must be blindly received, or, if this be not in our power, that we must form our own religious system for ourselves. 'Fortunately,' said the priest, 'we can in a certain degree reconcile the two, for, when all comes to all, we must have a determined religion for the people.' 'Above all,' retorted the prince, 'there must be a religion for the kings and the priests. To those it gives, and supports, their divine right, their 'by the grace of God;' to these power, honors, and riches. The people, perhaps, would be contented with good laws, and a free government.'

Can this last forever! Can it last much longer! Will the support of the priest be half a century hence worth the monarch's paying for! Chesterfield, seventy years ago, was of opinion that the trade of king and priest would shortly cease to be lucrative. This secret, as in the present instance is daily leaking out, and when the knowledge of it is widely diffused the people will be free. Religion and morals can exist without our making one religion for the great and another for the vulgar. And those who aim at concealment will soon find themselves in the situation of a master of a family, whose servants know more of his secrets than it is proper for them to know, and whose whispers and whose threats must be bought off at an extreme which will drain the "apostolic chamber" dry. To illustrate this we shall relate a fact, which occurred in Ireland, not quite a century ago. A Catholic divine, whose learning did honor to his profession, and whose conduct was unblemished, except by the national failing, attachment to usquebaugh, was suspended in consequence. He bore the censure and penances inflicted with patience, till the annual meeting of the clergy with their bishop reminded him that he had undergone the legal penalties. He therefore repaired to the assembly to have his penalty taken off, and to resume his seat among his brethren. Refused entrance, he sent in his legal claims, but received a stern reply "that they were not allowed." Instantly he repaired to the door of the conclave, on which he raised such an astounding peal as brought out one of the members, to whom he thus addressed himself: "Go to the bishop and his clergy, inform them that I have fulfilled the legal penalties for my offence, and that if they persist in refusing me my right, I will raise such a storm as has not been equalled in the church since Martin Luther; and my text shall be, 'No man hath gone to hell since Christ died.'" The daring speech was reported, and he was admitted without delay.

There is a striking resemblance between the opinion expressed by John Locke, and that of Puckler Muskau's clerical friend. The former states the belief in Christ as the only formula. He observed, that being a layman he could not be supposed sufficiently conversant with the difference between the two religions to remove the priest's scruples, but that as the good of mankind was the object of both, and as the reverend gentleman was not likely to engage in controversy, but to inculcate the true principles of Christianity, it seemed to him that he was qualified for the office. The Rev. Mr. Pennock avowed the same opinions, and requested the Priest to accept the living. The Rev. Mr. Walker, a convivial character, and a latitudinarian, proposed that the priest should leave them to discuss the subject. Well, gentlemen, said the priest, I am sensible of your kindness, and grateful to Mr. Townly. I leave my honor in your hands. Not a word passed on the subject during his absence. On his return they told him that they had weighed his scruples, and having fully canvassed the question, were all agreed that he might conscientiously accept the living, which accordingly he did, performed his duties with exemplary piety, and became a favorite with his congregation.

Since, then, in the opinion of the priests themselves, there is only the difference of a benefice between the two religions. Is it worth while for the laity to regard scruples so easily disposed of. Was Mr. Moore well employed in defending a cause, the adherence to which was regarded by a priest as merely a point of honor! But, if it must be supported, ought its supporters to persist in exhibiting those brutish imitations of Paganism, which, however useful formerly to draw away the heathen from their superstition, are in the present age, the stumbling block and offence of the men of learning in Catholic countries, where they serve as an incentive to Atheism, which, as Mr. Jefferson observes, forms a numerous School in the Catholic countries, while the infidelity of the Protestant takes generally the form of Theism.

For the Western Luminary.

Our attention is frequently, and with not a little interest, directed to the great destitution of our country with regard to the dispensations of divine truth, which all feel to be so essential to the advancement of the Redeemer's kingdom, and the conversion of the world. We see the importance of this subject, and feel its claims upon us as stewards in the great moral vineyard—that we can never think, or feel, or act, or pray too much on the great subject of saving souls, and diffusing the light of truth; nor can our duty to unremitting effort in this great cause be too frequently urged upon us. Much has been done, and many evince by their activity in the propagation and general diffusion of gospel truth, that they regard the injunction of our blessed Saviour to the Apostles, "Go into all the world, and preach the gospel to every creature," as equally binding upon them; and we are animated in view of the enterprise and moral reform which characterize the religious operations of the day; and we are no less grieved at any circumstance which tends to cast a damp upon the cause, and militate against the various benevolent schemes now in progress, which are calculated, under God, to raise the standard of virtue and religion, and elevate the tone of human society.

Not long since, I had the happiness to hear a very impressive and appropriate address from an agent of the American Education Society, in which he exhibited with great zeal and earnestness the destitute condition of the churches throughout the country, and the loud call there was for more laborers in the harvest. I felt the force of his reasoning, and the importance of the facts presented, which seemed to nerve and enspirit his address. At the same time, there were present some four or five clergymen as auditors. Since that, I have witnessed the same occurrence, and indeed it is by no means unfrequent in this city, as well as some other places in this state, that several clergymen assemble at the same place, only as listeners during the services. The thought occurred to me, how can men who believe themselves called on to labor in the vineyard of the Lord, in the capacity of ministers of Christ—to be instant in season and out of season—to proclaim the unsearchable riches of Christ, to a deluded and perishing world, and particularly after taking upon themselves the solemn vows imposed upon every authorised minister of the gospel, reconcile it to their consciences to sit idle, Sabbath after Sabbath, while numbers of churches are destitute, and thousands even amongst us and around us are perishing for lack of knowledge? If there be such a destitution of efficient ministers, which is lamentably true, why are not those upon whom the responsibility already rests, engaged in the work? Is not this utterly a fault? Will it not tend to paralyze the noble and loudly called for efforts of those who are endeavoring to bring into the field a greater number of faithful ministers: and can we hope ever to get the mind of the christian community, perfectly awake to the importance of this subject, as long as the profession and conduct of those who we supposed realized its importance are at direct variance?

Some time since I heard a physician of high and deserved reputation remark, that during his pupilage he did not miss one solitary lecture. The consideration which led him to such assiduity, he stated was this: "One day some friend under my charge might die for my want of the knowledge which that lecture would furnish." I could not restrain my admiration of the remark. It was the spirit of one who had a deep sense of the high responsibility of his station; and will serve as a fit, though faint illustration of that spirit of earnestness and ardent zeal which should characterize those to whom are committed the *paramount* interests of the *souls* of men. A course of professional duty which shows this to be the principle by which a man is actuated, will give force and energy to all his instructions, and add a weight and influence to his character, which will ensure success and efficiency; while the reverse will render the most convincing argument and persuasive eloquence, pointless and inefficient. It is a truth which must affect deeply every pious heart, that the harvest is truly plenteous, but the laborers are few; one of the best reasons which can be adduced, why those already in the field should cast in the sickle, and labor with diligence. Are there not places within our own immediate vicinity, where numbers might be collected every Sabbath, to listen to the story of Calvary? The same is true of many other places—those too that are almost destitute of the means of grace under any form. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say to the wicked thou sealt surely die, and thou givest him not warning; nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity; *but his blood will I require at thine hand.*" Ezekiel iii: 17 and 18.

I have been induced to drop this hint by considerations drawn from my own observations and reflections upon the languishing state of Zion, and the fearful apathy which seems to have thrown a spell over the minds of a great portion of the christian community, and intercepted the view of those sublime truths which relate to the extension and prosperity of the Redeemer's kingdom. Theophilus.

Temperance in Massachusetts.

The Massachusetts Temperance Society is one of the first institutions of the kind ever formed. Their twenty-first Annual Report has been recently published, and is replete with facts of the most encouraging character. The following are some of the most prominent:

A large number of towns, by votes of the citizens in town meeting assembled, have refused to grant licenses for the sale of ardent spirits within their precincts. In the county of Essex alone, there are twenty such towns, with a population of over 50,000. In Plymouth county, not a single license was granted during the year;—nearly a fourth part of the population being members of Temperance Societies.

The number of the inmates of alms-houses have diminished greatly—in some one-half.

The number of reformed drunkards—a most hopeless class—is estimated at 300.

In twenty-one towns, with a population of 36,000, there are 9,590 members—an increase of 2,002 within the year. The number in these towns who have renounced the traffic, is 68—the number continuing it, 16. Fifty-one drunkards have been reclaimed.

The reform among the seamen belonging to the state keeps pace with that on land. To mention a single fact,—of 20 vessels belonging to Edgartown, 12 sail without ardent spirit.

The number of licenses to sell spirit in Boston is less than the year previous by 200. The authorities have also refused to renew the licenses for selling spirit in the Theatres.

The whole number of members in the state is estimated at above 140,000.

A scheme is projected in Glasgow for building twenty churches, each to cost £2,000, and to hold 1,000 persons. The whole expense is estimated at about $355,000; about one-fifth of which has been raised by contribution.

A gentleman near Natchez has liberated his slaves, near twenty in number, and furnished them with from $200 to $400 each, to promote their comfortable settlement in Liberia.

A Temperance Almanac in the German language has been published by the Pennsylvania State Temperance Society.

Notices of New Books.

The Harbinger of the Millennium; with an Appendix. By William Cogswell.

This work was issued from the Boston press last year. Its author is the Secretary of the American Education Society. He has given a volume to the public every way worthy of attention. It is an octavo of 362 pages; and comprises an amount of valuable information rarely found in a work of equal size. The judicious reader who fears to find in this work any of the vain and chimerical speculations which, we regret to say, have become so common on the subject of the Millennium, much to the injury, in our judgment, of the promotion of sound, Biblical knowledge,—will have none of his fears realized. The author has manifested his judgment and good sense in keeping clear of the regions of speculation. His plan, however, did not lead him to a discussion respecting the time when this favored season is to be ushered in, the changes it is to effect in the civil and ecclesiastical polity, &c. Instead of spending his strength on these much vexed and long contested points, which, in the very nature of the case, must continue for a time to remain in much obscurity, he has contented himself with giving the history and character, and enforcing the claims of the *harbingers* of this blessed period. In prosecution of this plan, the merits of the different benevolent societies,—the glorious harbingers of the Millennial age,—are discussed and their claims upon the Christian community enforced with great zeal and ability. The Appendix embodies a large amount of important historical and statistical information respecting these benevolent institutions. The extensive dissemination of this volume would doubtless exert a commanding influence on the promotion of the kingdom of Christ.

Owen on the 130th Psalm.—This is a reprint of a production of one of the most eminent practical Theologians the world has ever known. The subject is the forgiveness of Sin. The present volume—containing about 450 pages—is an abridgment of the original work, by Ebenezer Porter, D. D. Dr. Porter has done the church a valuable service in presenting this invaluable exposition in its present form. It is divested of the cumbrous phraseology and complex arrangement which was regarded as an excellency in the days of the Puritan writers. It appears strange to one who lives in this age, that men of such gigantic intellectual powers could feel willing to bury the productions of their noble intellects in such a heap of rubbish. Although the author of this abridgement has arrayed the work in a modern garb, he has not mutilated or omitted the *thoughts* of the original writer. An invaluable treasure, whose richness and worth seemed destined, in its original form, to be treated with neglect by the common reader, is now rendered attractive.

The District School, by J. Orville Taylor.—Within the last few years, a considerable number of valuable works on the subject of Education, have been issued from the press. This is the character and subject of the present volume. The author has treated his subject in a perspicuous manner—free from technicalities, & well adapted to the common reader. Parents, as well as teachers, will find much in this volume worthy of their attention. The following is the general heading of a few of the first chapters: 1. Duties of Parents in Educating their children; 2, 3, and 4. Qualifications of Teachers; 5. The adaptation and importance of Common Schools, and the duties of those who have a general superintendance of them; 6. Teaching should be made a Profession; 7. The government and discipline of a school; 8. The responsibility of Teachers; 9. The Teacher's Compensation; 10. A Teacher should make his school pleasant, &c. &c.

Oration on the Comparative Elements and Duties of Grecian and American Eloquence. With Notes. By Thomas Smith Grimke, of Charleston, S. C.

The distinguished name on the title page of this pamphlet will secure for it a large share of the public attention. The oration was delivered in September last, before the Erodelphian Society of Miami University, at Oxford, and is published by the Society. Delivering this address was one of the last public acts of the honorable and useful life of the lamented author. We have had time barely to glance through the pages of this oration, and consequently cannot speak of its merits. We observe that the author's innovation in orthography is made use of, as may be discovered by the orthography of two of the words in the title, above given. We think it probable, that the mode of spelling he has adopted, or one on similar principles, will ultimately obtain in our language. Indeed, the orthography of our language has been verging towards it for the last twenty or thirty years. The change consists in dispensing with every superfluous letter; that is, every letter not needed in giving the pronunciation of the word. As examples, in the pamphlet before us, we have *believ, hav, publishd, refined, enmitys*, &c.

Meeting for the Poles.

Pursuant to adjournment, a public meeting was held at the Court House, in this city, on Saturday last, at which the Rev. J. M. Hewitt, Chairman of the former meeting, took the chair, and made a few remarks on the objects for which it was assembled. He described in touching terms, the necessitous condition of the Exiles from Poland, destitute of the means for improving the lands granted to them by Congress; and enforced the duty of relieving the needy, by considerations drawn from the precepts of Christ and the principles of his blessed Gospel.

After this several documents were read, being the *credentials* of Capt. John Prehal, one of the Commissioners, appointed by Congress, to locate the lands granted to his countrymen. It is but just to say, that these credentials contain evidence sufficient to satisfy the most scrupulous; that there is no imposition in the case, and that whatever contributions shall be made for the benefit of these unfortunate yet meritorious people, will be sacredly applied for their common benefit.

The following resolutions were then severally presented and unanimously adopted:

Resolved, That a Committee of three persons in each ward of this city be appointed, to solicit and receive such contributions, as the benevolent and patriotic may be disposed to give for the use of the Polish Exiles, here represented by Capt. John Prehal.

Resolved, That in case any of the persons appointed on said committees may not be able to act, their places may be supplied by their associates.

Resolved, That the several newspapers printed in Lexington, be requested to publish these proceedings, together with the names of the committees under the first resolution.

The following are the Ward committees:

1st WARD.	3rd WARD.
A. Logan,	Saml. Redd,
J. Putnam,	J. B. Johnson,
J. Bruen.	Rev. S. Chipley.
2nd WARD.	**4th WARD.**
Rev. J. M. Hewitt,	Jno. Norton,
R. H. Chinn,	Jno. Brennan,
Rev. N. H. Hall.	Dr. T. P. Satterwhite

It is understood, that whatever is given to these exiles, is to be transmitted to C. K. Mc-Gimnegle, Esq. Secretary of the Polish Committee, St. Louis, in trust to be applied in aiding the community of Poles in establishing their settlement next Spring on the lands granted to them by Congress

J. M. HEWITT, *Chairman.*
J. CLARKE, *Secretary.*

Acknowledgement.

Foreign Missions.—The subscriber acknowledges, and with a distinct recognition of the promptness and cordiality with which they were contributed, the receipt of the following sums for the Foreign Missionary Society of Kentucky, viz:—From the Cabbin Creek ch. on subscription $8 12; from the Smyrna ch. $33 13, of which Wm. Dickey gave $10; from individuals at Washington $2 50; from individuals at Murphrysville $8 77; from the new church at Upper Blue Licks $21 38, and a gold clasp; from a few persons at New Hope $3 75; from the Flemingsburg church $30 50, making the amount contributed by that church since April last $63; from individuals at Hingston on subscription $3 12. From Nov. 11th to Nov. 30th,

W. S. STONE,
Cor. Secretary & Agent.

FOREIGN NEWS.

A letter of the 10th, from Barcelona, states that the Cholera is at an extremely high pitch, the number of deaths having been within the last few days increased by the change in the temperature of the air, from 15 to 100 a-day. It, however, appeared to be rather subsiding again, as the number of cures were greater in proportion than the cases.

Late accounts received from Iceland state that that country has been suffering from an epidemic complaint similar to the Cholera. It has made the most dreadful ravages, and has not left the people long enough to take care of the cattle, or even to milk the cows.

The Cholera in Africa.—A letter from Mersel-Kohir, of the 29th ult., says, "The Cholera broke out on the 27th at Oran. Eleven persons were attacked, and all have died. Patients are first seized with a deadly coldness, and in a few minutes the pulse ceases to beat. Those who survived the longest were carried off after thirteen or fourteen hours' suffering."

Conflagration.—The following appears in the London Times of the 8th of October, in the shape of an advertisement, under the sanction of Mr. Rothchild, the Austrian Consul General, and others, by whom donations in behalf of the sufferers were to have been raise.

"*Great Fire at Wiener Newstadt, near Vienna.*—It would be impossible to give a direct description of the dreadful fire, which has entirely destroyed the town of Wiener Newstadt, about 30 miles from Vienna. Of 500 dwelling-houses, only 5 remain standing, besides the Military Academy, the Prison, 2 Barracks, the Sugar Refinery, the principal Church, and one Convent, both of which however, have had the steeples and roofs burnt, and the bells melted. So terrific was the fire, that the people could not stay in the streets, or give any succour. The fire engines were deserted in the street and burnt. All the houses were therefore entirely destroyed by the fire, with every thing they contained. There were besides 400 barns, into which the harvest of the surrounding district was just collected, totally destroyed. The Custom House, in which a large quantity of goods was deposited, this town being a place of entrepot, was entirely destroyed, with every thing it contained. Of 10,000 persons the greatest part are reduced to extreme want and poverty, all are without shelter, and are partly encamped in the fields, and partly have sought temporary shelter in neighbouring villages; many were killed, and a still greater number were wounded, or have lost their sight by the intensity of the fire. The general distress is beyond description."

Destructive Fires.—The Frankfort Post Amt Gazatte has the following of the 19th, from Falkenstein, a town of Germany, in the upper Rhine:—"Yesterday a fire broke out at Averbach, in Saxon Voigtland, by which, in the course of six hours, almost the entire town was laid in ashes. Among the houses destroyed were several large and fine buildings, besides the Church, the Parsonage, the Schoolhouse, the Town-hall, the Post-office, and the residences of the Public authorities. The number of houses burnt is about 200, and it is calculated that 2000 persons are sufferers by this calamitous event.

The Presburg Gazette states that on the 3d inst., a destructive fire broke out at Edembourg in Hungary, attended with the most disastrous consequences. Several persons were buried under the burning ruins of the houses, and the alarm created by the conflagration was so great that three old men—the Canon Leitgeb, the Municipal Councillor Spancraft, and a master artisan, died from fright, although they were at a considerable distance from the flames.

JAMAICA.—The following are specimens, from Jamaica papers, of the reports of the trials of apprentices under the new system:

Sept. 24. [Before the Worshipful Mr. Clinch] Sarah Debon complained against an apprentice named Susannah Campbell, for running away and neglecting her business; also for using impudent language, by saying she would sweat her mistress. His Worship sentenced the apprentice to ten days solitary confinement—then to be brought up and pay her wages, or be remanded.

Joseph Taylor, vs. Mary Ann, refusing to pay wages, and being very abusive to her master, and also threating to strike him. Lies over until to-morrow, 1 o'clock, during which time committed to the house of correction, without any thing to eat or drink, except water.

William Rodon, Esq. vs. Charles Jones, for desertion on the 19th of August last, and not returning until yesterday.

Defence—That he had gone to look for something to eat. Sentenced to the penal gang for one month.

Miss P. A. Archer, vs. Jeremiah, for being an incorrible deserter.

Miss Archer deposed, that when apprehended, he had a pistol in his possession; the King had given him freedom, and he would not work. Sentenced to the penal gang for one month.

Mr. Worthy, overseer on Cumberland pen, preferred a charge against Joe Pinnock and George Ellis, apprenticess to Cumberland pen, for absenting themselves from work, and general insubordination.

Pinnock—Sentenced to pay three days back to his master.

George Ellis—To pay back two Saturdays. His Worship told these two gentlemen, that if they conducted themselves in such manner, he would punish them most severely.

The Herald of the 26th of September, says that intelligence from Vera is very unfavorable—the magistrates not being able to enforce the observance of the laws.

LATER FROM JAMAICA.—We have advices from Jamaica to the 18th ult.—ten days later than before received. Some collision was apprehended between the Governor, the Marquis of Sligo, and the insular legislature. It had been removed, however, principally by the concessions of his Excellency, and entire harmony restored between the Executive and Legislative branches. In the opening message of the Governor, of which we gave an abstract on Saturday, he had expressed a hope and confidence that happy results would flow from the act of emancipation. That part of the message was discussed by Mr. Leslie and others, who, whatever they might *hope*, did not seem to feel warranted in expressing a *confidence* of the kind suggested by his Excellency. The following is an extract from the Address of the Assembly.—*Com. Adv.*

"When your Excellency took leave of us in the month of July last, we earnestly joined your Excellency in the hope that the slaves, in gaining their freedom, would also have gained the virtues of freemen, and have lost the vices of slaves—this, however, was but a hope, not sufficiently strong to dispel those gloomy anticipations which had taken possession of our minds, with regard to the great change in the state of the laboring population, and which have been most painfully realized. We regret to say that neither in the present state, nor in the future prospects of the colony, can we see any cause of congratulation, but the contrary! It is true that no blood has been shed, but the reluctance shown by the negro population to labor, even during the legal limited hours—their almost universal refusal to work their own time for wages—their daily increasing insubordination, and impatience of restraint, all combined, too plainly show that neither property nor life can be long safe, unless speedy and effectual remedies are applied. These remedies, we are convinced, can only be found in an efficient magistracy and energetic enforcement of the law, whereby the emancipated slaves may be made sensible, that although the domestic authority of the master no longer exists, another power of control has been substituted, sufficient to maintain order, and enforce the performance of their duties. Unless this is done, we can contemplate no other result than increasing disorder, the abandoment of cultivation, and the speedy involvement of the colony in anarchy and destruction."

Reply of the Governor.

"That I did express a hope, and that I do still feel a confident expectation, that the negroes, on acquiring their freedom, would also gain the virtues of freemen, and lose the vices of slaves, is most true; but it could not, I think, be supposed, that I ever expected them in the short space of three months, to recover from the effect of so many years of slavery. That the negroes have shewn much reluctance to labor, I freely admit; but it may be expected, that availing themselves of their newly acquired freedom, they should be unwilling voluntarily, to perform those services, which they had previously done only from coercion. It is to be hoped that a gradual melioration in this particular, may be effected, and that they may be brought into more industrious habits At all events, however, I entirely coincide with you, that until those habits shall have been acquired, there is an absolute necessity for an efficient magistracy, and the due enforcement of the laws, so that it may be generally known that control still exists although placed in different hands. My anxious attention shall be directed to this subject."

SUMMARY.

From the Maysville Eagle, Dec. 4.

THE LICKING BRIDGE.—The beautiful bridge over Licking River, at the Lower Blue Licks, was finally planted on the abutments, on Monday night last, at a most fortunate juncture. Early on Tuesday morning, after a rapid rise in the river, and when it had swollen about ten feet above its stage on Monday, about half of the scaffolding, on which there were forty hands at work, gave way and fell into the river. All the workmen, with one exception, escaped into the bridge. One of the hands (a very large and stout man,) not being able to plant his foot upon the bridge, grasped one of the under timbers, (*forty-five feet* above the surface of the water below,) and held on to it for the space of two minutes, and until his more fortunate companions relieved him from his perilous situation. The injury sustained by the enterprising builder in the loss of the timber of the scaffolding; we regret to hear, will amount to four or five hundred dollars.

The *Bridge*, we are rejoiced to learn, is altogether secure—and will be in a condition, in two or three weeks, to receive travellers. It is constructed of the very best materials, procured at great labor and expense, and its architecture will compare with any bridge in the United States.

Postscript.—After the foregoing was in type, and just as our paper was going to press, a letter was received by the President of the Turnpike, containing the disastrous intelligence of the fall and total loss of the bridge, and the drowning of one of the workmen. The value of the bridge, in its unfinished state, was probably about $10,000—but the total loss to the company will exceed $20,000.

☞ The scaffolding which was left standing in the morning, by the accumulation of drift against it, caused the disruption of the bridge. The Masonry is uninjured.

The following is the letter referred to:

"The Bridge is gone! It went down last evening at dark—two men on it—one lost his life. We sent a company after it, and Wernwag and myself go to Cincinnati to endeavor to stop the timbers. It was one of those unaccountable accidents which can be prevented only by that foresight that we all lack until experience teaches us. *No person is in the least censurable*, however easily some may think it might have been prevented. The masonry remains substantial and uninjured.

JNO. S. WILLIAMS.

Wednesday morning, Dec 2.

The Baltimore and Ohio Rail Road has again become the scene of riot and blood. Two of the superintendents have been killed, under circumstances of great barbarity—one of them while engaged in prayer, having four bullets shot through his body. Several of the shanties, and some three or four dwellings, were rifled of their contents—and a general spirit of insubordination, riot and murder, had shewed itself among the Irish labourers.

A letter from the scene of riot, dated on the 25th ult. at 7 o'clock, says:—"I have just time to say, by an opportunity that offers, that we have literally *swept the Rail Road*, having taken 300 Irishmen, and to-morrow such as cannot give the most satisfactory proof of their innocence, will be handed over to the civil authorities in Baltimore by Col. Campbell."—*Ib.*

The Steam-boat *Herald*, W. Carrell, was run into by the Orion, between 1 and 2 o'clock on Monday morning, about 8 miles above this city, and considerably injured.—*Ib.*

MARRIED—On Wednesday evening last, by the Rev. Eli Smith, Mr. BENJAMIN SHACKELFORD, of Louisville, to Miss NANCY W. TRIMBLE, daughter of the late Judge Trimble, of Bourbon county.

DIED—In Garrard county, at the residence of his mother, Mrs. Esther Crabb, on Friday, Nov. 21, Mr. CHARLTON CRABB, aged 19 years.

Closed are those lovely eyes in sleep,
And who that knew him would not weep,
At his demise.
But O for him what matchless gain,
To leave a world of toil and pain,
For endless bliss.

ANNIVERSARIES AT FRANKFORT.

TEMPERANCE.

The fifth annual meeting of the Kentucky State Temperance Society, will be held in Frankfort on Tuesday, the 13th day of January next. The time has come when the friends of Temperance must determine whether the cause shall flourish or decline. It is greatly to be desired that a strong and permanent impulse should be given to it, and we therefore request that all auxiliary societies would send as large a number of delegates as may be convenient, and also a copy of the reports for this year. The annual address will be delivered by JOHN P. HARRISON, M. D. of Louisville.

THORNTON A. MILLS,
Cor. Sec. Ky. Tem. Soc.

EDUCATION.

The first annual meeting of the Kentucky Common School Society, will be held in Frankfort, on Wednesday, the 14th day of January next. If any auxiliary societies have been formed, they will please send their delegates and annual reports. We are not able at this time, to mention the name of the person who will deliver the annual address.

THORNTON A. MILLS,
Cor. Sec. Ky. C. S. S.

COLONIZATION.

The sixth annual meeting of the Kentucky Colonization Society will be held in Frankfort, on Tuesday, the 15th day of January next. Several subjects of great importance will come before the society; and it is requested that there may be as general an attendance of our friends as possible. Auxiliaries will please send their delegates, and whatever amount of money may be in their treasuries. The Hon. JOSEPH R. UNDERWOOD will deliver the annual address.

THORNTON A. MILLS,
Cor. Sec. Ky. Col. Soc.

Notice—Books Missing.

MORE than twelve months past, some person obtained from my Library, the whole of Dr. Dwight's Theological works, with the exception of the fifth vol., and also the two first vols. of *The Preacher*. Whoever the person may be, he will confer a singular favor by returning them without delay to the subscriber.

N. H. HALL.

Lexington, Dec. 10, 1834.

LATEST IMPROVEMENT.

DR. PRICE'S
PATENT METALLIC TRUSS.

HAVING invented a new and greatly improved *METALLIC TRUSS*, (differing materially from all others,) for which I have obtained a Patent, intended for the immediate relief and radical cure of all or either of the following varieties of Hernia, (Rupture) to-wit: Scrotal, Femoral, Inguinal, Ventral, or Umbilical—offers it to all persons, male or female, who are the subjects of either of the above varieties of this affliction, either in this state or the United States.

Having cured extensive ruptures of eighteen years standing, and given immediate relief, in a considerable number of cases, in old and young persons, who are now either entirely well, or relieved from all inconvenience from this distressing and dangerous malady; persons thus affected, who have not heretofore had an opportunity of availing themselves of its substantial benefits, that of immediate relief and ultimate radical cure, will doubtless now do so.

My Patent Metallic Truss combines the advantages of all other Trusses, without their inconveniences; and is equally applicable to the five different varieties of Rupture enumerated, and can be worn night and day with comfort and convenience; and if the patient be prudent and regards his health, effectually prevents the escape of the Viscera. The steel spring Truss, it is well known, cannot be worn at night, and consequently, a great deal of time is lost by that circumstance. The celebrated Mr. Cooper says, in his surgical work upon the subject of the application and use of the Truss, that, "Whoever wears a Truss, should be careful to employ it *day and night, without intermission*, so that there may be no opportunity for the Hernia to protrude again; for experience has put it beyond all doubt, that by the continual unremitted use of a Truss, and the steady retention of the contents of the Hernia, the neck of the sack and the ring may be gradually lessened in diameter, until they are entirely closed, and a radical cure of the rupture effected." —This is now the opinion of all Surgeons of respectability, and with my Truss, this important injunction of one and all of the most distinguished Medical men in the world, can be complied with.

In offering my Truss to the afflicted of Rupture, I do it confidently, believing, from actual experience in my own person, and that of many others, that it is the most valuable instrument ever presented for their use. My opinion upon this subject is corroborated by that of all Physicians who have examined it and had an opportunity of knowing of the success I have had in relieving and curing ruptures of different kinds.

After all that can be said in favor of any useful improvement, it is most satisfactory to know that it has successfully effected the object for which it was designed. I therefore subjoin the following certificates of individuals relieved and cured of Rupture by the application of my Truss, and of those Physicians who have had opportunity of judging of its superiority by the effect produced.

Certificate of Benj. D. Johnson.

This is to certify, that Dr. John L. Price applied his new improved Metallic Truss to a negro man of mine, about one month ago, who has been the subject of extensive *rupture for eight years*, and that it gave him immediate relief, and I have every reason to believe, will radically cure him.

The rupture descended ten inches in this case, and was fifteen inches around, by actual measurement. I recommend all who are thus afflicted, to give his new improvement a trial.

BENJ. D. JOHNSON.

Jessamine co., Aug. 22d, 1834.

Certificate of Edward Griggs.

This is to certify, that I have been the subject of extensive Scrotal Hernia, (Rupture) for about 18 years, and that I have worn several different kinds of Trusses, and amongst them the *steel spring Truss*, none of which gave me relief, or prevented the bowel from passing out. In this condition, I applied to Dr. John L. Price for relief, who applied to me his Improved Patent Metallic Truss, which gave me *immediate relief* from all inconvenience from my disease, and has now *perfectly cured me, so that I can go without a Truss.*

Dr. Price's Truss can be worn with comfort night and day; and with care, the bowel will never come down.

I recommend it to all persons afflicted as I was. Given under my hand, this first day of December, 1834.

EDWARD GRIGGS.

Rice Harris's Certificate.

I hereby certify, that I wore Mr. Stagner's Truss about four months, and that it would not keep up my bowels, and that I had despaired of getting well of Rupture, when I applied to Dr. John L. Price for relief, who applied to me his Patent Metallic Truss, which immediately prevented my bowels from passing out, and gave me relief from all the inconveniences attendant on my affliction.

It can be worn with more convenience and comfort at night, than Stagner's can in the day.

I recommend all persons diseased in this way, to get one of Dr. Price's Trusses.

Given under my hand, this 1st day of December, 1834. RICE HARRIS.

This is to certify, that I have been the subject of extensive protrusion of the bowels through the walls of the abdomen, in consequence of a stab received in my youth, and that it occasioned me great inconvenience and pain upon taking exercise or speaking, and upon one occasion, upon jumping across a branch, it caused me to faint.

After consulting several eminent Physicians, none of whom afforded me relief, I applied to Dr. John L. Price for advice, who applied to me his Patent Metallic Truss, which gave me immediate relief; and I am now as free from pain and inconvenience from this affliction as if it had never existed. It does not occasion any inconvenience, either day or night, to wear Dr. Price's Truss. All persons thus afflicted can, I have no doubt, obtain relief by application to Dr. Price.

Given under my hand, this 1st day of Dec. 1834. RICH. H. RIDGELY.

The foregoing testimony of persons who have worn my Truss, and who now enjoy its benefits, is considered sufficient to satisfy all unprejudiced minds of its utility and superiority. Many more certificates might have been presented, but the object of this publication precludes their appearance at this time.

The following certificates of highly respectable Physicians, who practice Medicine in this county, and who have had an opportunity of forming an opinion of my Truss, from its examination, its application to persons ruptured, and conversation with those who have worn it, will doubtless be sufficiently satisfactory to all Physicians, to induce them to give it a trial in their practice, and also induce those afflicted with Ruptures to procure for their own benefit my Truss, acknowledged to be superior to all others, by competent and disinterested judges.

Certificate of Dr. Chinn.

Having examined Dr. John L. Price's Patent Metallic Truss, for the cure of the different species of Hernia, I am decidedly of opinion that it possesses advantages over any *Instrument of the kind heretofore invented*, and have no hesitation in recommending it as well calculated to afford *relief to all*; and in *many cases will permanently cure that distressing disease.* Given under my hand, this 26th day of Nov. 1834.

J. G. CHINN.

Certificate of Dr. Dickerson and Dr. A. B. Price.

This is to certify, that we have witnessed the application of Dr. Price's Patent Metallic Truss to many cases of Hernia, (Rupture) and have no hesitation in saying that it is the most valuable improvement of the kind ever yet presented to those afflicted with Rupture. Its being applicable to the cure of different varieties of this disease, and the convenience with which it can be worn night and day, are unquestionable evidences of its utility and superiority.

W. DICKERSON,
A. B. PRICE.

The certificates of many other Physicians of the first standing, might have been published, all testifying to the superior utility of my Truss, but those are deemed sufficient.

Persons wishing to purchase the privileges conferred by my Patent, in the exclusive use of my Truss, in Counties, or district of Counties, or States, can do so upon terms that will be very profitable to them, by making application to me at Nicholasville.

Also, persons wishing agencies, to apply it, who are competent and responsible, can obtain them upon advantageous terms. I have a supply of Trusses to suit any variety of case, constantly on hand. Charges moderate, and the poor relieved gratuitously.

JNO. L. PRICE, M. D.

Nicholasville, Dec. 10, 1834. 22-3m

J. T. SUTTON,
MERCHANT TAILOR,

HAS just commenced business on Main-street, next door to the Lexington Library, and a few doors from Coyle's corner, where he solicits, and expects to receive, a share of the public patronage. He *expects* it, because, by assiduous attention to the wishes of his customers, joined with a competent knowledge of the business, and experience in it, he intends to *deserve it*. He has on hand a general assortment of

Cloths, Cassimeres, and Vestings;

Among which are Super Blue, Black, Olive, Green, Mixed, and Brown Cloths, all of which he will sell low for CASH. Also, a large assortment of

Ready-Made Clothing;

Of all kinds, for Gentlemen's Wear.

He respectfully requests his friends, and the public generally, and especially those who wish to be well clad, and on good terms, to call on him before they make their selections.

Lexington, Dec. 3, 1834. 21-tf.

For Rent.

A COMFORTABLE TENEMENT suitable for a small family, situated in the rear of the McChord Church Session Room. Enquire of D. A. SAYRE, or

W. RICHARDSON.

Lexington, Dec. 3, 1834. 21-tf.

PLANK, SCANTLING, AND GROCERIES.

T. K. LAYTON & Co.

HAVING purchased of Capt. J. Shrock his stock of *LUMBER & GROCERIES*, intend to keep constantly on hand, at the same stand, on Short street, between the Court House and Jail, a large and neat assortment of the very best articles in both branches of business. Their present stock has been well selected.

Brick and Brick Work.

THEY will, as heretofore, continue the *BRICK MAKING AND LAYING BUSINESS.* They have on hand a large stock of *BRICK* and other materials, of the best quality, which will enable them to commence building as early in the Spring as the weather will permit. Thankful for past favors, and as they determine to pay strict personal attention to every department of their business, and spare no trouble or expense to please, they hope to receive a share of patronage.

T. K. LAYTON & Co.

Lexington, Nov. 26. 20-3t.

NEW GOODS.

THE Subscribers are receiving an additional supply of GOODS, suitable for the season; among which are

Cloths; Cassimeres; Cassinetts; Blankets; Merinoes; Calicoes; Bolting Cloths, Carpetings; Flowered Paper, for Rooms and Passages;

Together with FIFTY PACKAGES of UNBLEACHED COTTONS; Bed Ticking, and Unbleached Goods.

Merchants and others who purchase by the piece, will be offered inducements.

J. TILFORD & CO.

No. 49, Main st. Lexington, Ky.

P. S. A further supply of FUR CAPES, TIPPETS, GLOVES, COLLARS, Gentlemens' CAPS, &c. &c. J. T. & Co.

Lexington, Dec. 3, 1834. 21-4t

Temperance Almanac for 1835.

THE Temperance Almanack for 1835, prepared by the American Temperance Society, for sale at A. T. SKILLMAN'S and DR. WALLACE'S Book Stores. Price 37½ cts. per dozen.

Lexington, Dec. 3, 1834. 21-tf.

MUSICAL INSTRUCTIONS.

B. S. FORBES,
Professor of Sacred Music,

PROPOSES to the Ladies and Gentlemen of this City, who wish a thorough knowledge of this useful and delightful accomplishment, to give systematic instructions, and afford such facilities for the cultivation of *VOCAL MUSIC*, as to place instructions in the elements of this department, within the reach of all who may feel pleased to become his patrons. He flatters himself to make it an interesting and profitable study, as his plan is on the *Pestalozian System*, and perfectly systematical. One thing is taken at a time, and well understood before another is commenced. He brings his pupils to the desired information, by a course of reasoning which is principally their own; and consequently what is thus learned is not only remembered but perfectly understood.

A comfortable room with all appurtenances necessary will be furnished by the teacher; and he expects from his experience in the art, and strict attention to facilitate the exercises of his class, to obtain a liberal patronage.

Children of six years old will be received and warranted to improve; therefore let no one plead incapacity.

For the terms and further particulars call at Mr. SKILLMAN'S Book Store.

P. S. I would just notice that I have several classes now forming, and all who intend to become members of them, I hope will do it immediately, as it will be materially to their advantage to take the first lessons.

Lexington, Nov. 26th, 1834. 20-tf.

J. T. FRAZER,
MERCHANT TAILOR.

HAS JUST RECEIVED, a splendid assortment of CLOTHS, CASSIMERES and VESTS of the best quality, and most fashionable colours.

Super Blue,	New Style Diagonal
Do. Black,	Cord and Stripe,
Do. Green,	Sup. Drab,
Do. Brown,	Do. Fawn,
A Steele Mixed,	Do. Blue of the first
Rich Wine Color,	quality,
Sup. black Cass., Single and Double Mill.	Fear not Coatings for Over-coats, first qual.

With a general assortment of Stocks, Suspenders, Gloves, Half Hose, fine Linen Shirts, and other articles too numerous to mention; all of which will be sold low for cash, as that is the article most needed at present.

J. T. FRAZER.

J. T. F. a few doors below Brennan's Hotel, thankful for past favors, would inform his friends and the public generally, that he continues to carry on the above business at the old and long established stand, formerly occupied by A. S. & E. H. Drake, where he will always be found ready to attend to any business in his line.

As his work is generally executed in a style equal to any in the United States, he would respectfully solicit a continuance of a share of the public patronage.

JUST RECEIVED from New-York, a supply of ☞ THE LATEST FASHIONS. ☜

ALSO—A. F. Saguez's newly invented and patented *Self Varying Rule*, with all which the craft shall be furnished on reasonable terms.

J. T. F.

Lexington, Nov. 12, 1834. 18-tf

CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.

October 15, 1834. 14-tf.

THE PILGRIM FATHERS.

BY PIERPONT.

The pilgrim fathers—where are they!
The waves that brought them o'er
Still roll in the bay, and throw their spray,
As they break along the shore;
Still roll in the bay, as they rolled that day,
When the May-Flower moored below,
When the sea around was black with storms,
And white the shore with snow.

The mists that wrapped the pilgrim's sleep,
Still brood upon the tide;
And his rocks yet keep their watch by the deep,
To stay its waves of pride.
But the snow-white sail, that he gave to the gale,
When the heavens looked dark, is gone;—
As an angel's wing, through an opening cloud,
Is seen, and then withdrawn.

The pilgrim exile—sainted name—
The hill, whose icy brow
Rejoiced, when he came, in the morning's flame,
In the morning's flame burns now.
And the moon's cold light, as it lay that night
On the hill-side, and the sea,
Still lies where he laid his houseless head;—
But the pilgrim—where is he!

The pilgrim fathers are at rest;
When summer's throned on high,
And the world's warm breast is in verdure dressed,
Go, stand on the hill where they lie,
The earliest ray of the golden day,
On that hallowed spot is cast;
And the evening sun, as he leaves the world,
Looks kindly on that spot last.

The pilgrim Spirit has not fled;
It walks in noon's broad light;
And it watches the bed of the glorious dead,
With the holy stars, by night.
It watches the bed of the brave who have bled,
And shall guard this ice-bound shore,
Till the waves of the bay, where the May-Fower lay
Shall foam and freeze no more.

Horse Racing.

For one form of gambling, (or, to accomodate my language to fastidious ears, I shall call it *sporting*,) which is *alarmingly* fashionable, a more plausible defence is attempted. I anticipate, therefore, some difficulty, in convincing even pure minded men, and deliberate thinkers, who have not thoroughly examined the subject, that the sport is vicious, and the defence of it fallacious. Perhaps a leading cause of this is, that it is not pursued under the seal of secrecy, or the cover of night, but publicly, and in the face of day. It need scarcely be added, that I allude to HORSE-RACING. That, to those who are more engrossed in present scenes, than concerned about their consequences, there is amusement and gratification in the sports of the turf, no one will deny. The fine figures, lofty bearing, bold and emulous spirit, elastic movements, and surpassing fleetness of the noble animals, excite admiration, and almost persuade us that the scene is innocent—certainly they induce us to *wish* it so. But, where strong feeling is awakened, first impressions should be held suspicious, until coolly considered. When we look on the crowd that assembles to witness the scene, listen to their licentious and profane discourse, examine their wild bacchanalian carousals, observe their reckless dissipation of means, which they ought to appropriate to better purposes, and reflect on the consequences, our sentiments change. We almost sicken at the contrast, are ready to denounce the spectacle as infamous, and to proclaim the *horses* by far more worthy and honorable animals, than most of the human beings around them.

Shall I be told, that the culpable behaviour of the spectators is not a necessary appendage of horse-racing, but only an incidental concomitant of it? I reply, that, whether *incidental* or *essential*, it is a *never-failing* concomitant —at least in a higher or a lower degree. It, that respect, therefore, the practice is either bad in itself; or it is flagrantly abused. Whether we examine it in Europe or America, the confusion, riot, and licentiousness which mark it, are the same. We must, therefore, consider it, as we *know it to be;* not as we might wish it, or as our fancies might represent it, under some imaginary state of society. A turf-scene, quiet and becoming, from the beginning to the end of it, has never been witnessed. Nor, while the propensities of man continue as rebellious to reason and decorum, as they now are, is it to be hoped for. The sporting field will always continue, as it always has done, to present offensive and disreputable spectacles of idleness and intemperance, and a revolting carnival of the grosser passions. There is nothing in it allied to either refinement or virtue—nothing to encourage industry, strengthen or elevate the intellect, promote morality, or advance, in any way, the public good—*but palpably the reverse.* Nor is the worst yet told. The turf and its purlieus are the chosen haunts of gamblers and pick-pockets, jockies and sharpers, and of other characters, that must not be named. Nor does the footpad fail to partake of the revels. Attracted by the fit opportunity to practice their callings, those lawless sons and daughters of theft, rapine, and debauchery, crowd to the place, from all the surrounding region, often to the distance of several hundred miles. And the scenes they enact are in keeping with their characters. Is it possible then, that any one of intelligence, reflection, or sound morality, will or can seriously and conscientiously advocate a sport, which is thus constantly accompanied!—which calls together, as if by fate, a mass of depravity and moral loathsomeness, which reason proclaims and experience proves to be a mighty evil, and from which all that is pure and valuable, in humanity, instinctively recoils!—As soon shall contraries be identified, and opposites unite in harmony, as any pageant that is spotless and praiseworthy, be the uniform resort of profligacy and guilt. In the moral world, as in the natural, like attracts like—vice, vice, virtue, virtue. By no kind of direct affinity, or collateral influence, can innocence and guilt consort with each other.

Shall I be told again; as I often have been, that the sports of the turf improve the breed of horses? Granted, for sake of the argument; though not conceded as a truth. Do they also improve the breed of men? Do they quicken industry, and beget habits of sobriety and economy? Do they promote health, purity morals, refine manners, enlighten the mind, rectify the taste, or elevate, in any way, the character of man? Finally; when considered, in all their relations and consequences, do they advance *permanently* either public or individual good? To answer these questions affirmatively would be hazardous to reputation; because it would be to assert what sound judgment condemns, and experience disproves. Replies in the negative can alone be supported. Nor does racing improve the breed of the most useful class of horses. Far from it. The fleetest of those animals are not best fitted for the most important purposes—the operations of the plough, the wagon, the dray, the pleasure-carriage, or the saddle. Even in this age of break-neck and space-consuming velocity, we do not wish, when travelling on ordinary business, or for profitable observation, to be spirited along at the rate of twenty or thirty knots an hour. A moderate but firm and steady gait, without fretting faultering or flagging, is most desirable; and for that the racer is not distinguished. He has more of metal, than of stanchness in him. A horse greatly inferior to him in fleetness, and that was never intended to compete with him on the turf, will surpass him in strength and ordinary action, and break him down in the useful labours of agriculture or the road. And he will do so, on the same ground that a sturdy farmer will vanquish, in durability and general efficiency, a tumbler or an opera-dancer. That a horse may be really and highly useful, he must be produced, reared, for a given purpose, and to such a manner, as to adapt him best to some truly useful employment. By those who are skilful in breeding and instructing them, horses may be very strikingly modified and improved in spirit and temper, no less than in size, strength and figure. But, to call racing a "useful employment," is a perversion of terms. Am I told that *blooded* horses are more valuable than those of any other class? Granted; but all blooded horses are not bred for the turf; nor are they fitted for it. There is but one caste of Arabian horses that are peculiarly fleet. And they, being *necessarily light* are suited only for *action*, nor for purposes of *great strength*. But, to be highly valuable, a horse must possess both strength and action, as other castes of the Arabian do; while true racers do not.

For what purposes, then, are running horses more valuable than others? The reply is easy; to pass swiftly over the ground, in a race or a hunt, leap over a six-bar gate, be in at the death of the fox, and sometimes, but not always, to be admired for their fine forms; and their superior qualities end. Neither in England nor America, are racers the handsomest or the most useful caste of horses. Were the whole class extinct, its loss would be unfelt by any of the great interests of society. The most serviceable horses in this country are in New England, where the turf is unknown. And they are sufficiently elegant for style and parade. In Virginia, on the contrary, where the breed of running horses has been most extensively and successfully cultivated, the common farming and riding horses are of the most ordinary character—greatly inferior to those of the same class north of the Potomac. *Their* cultivation and improvement are neglected, and *racers* only made an object of skilful and earnest attention. The truth of this is confirmed by the spectacle of any public country meeting in that State. Go to such a place, and, with a few exceptions, you will see nothing but a comparatively miserable collection of horses—far from being equal to those you will find, in a like situation, in any of the middle or eastern States, where the animal is reared, for use, not for sporting or show. And this is more especially true of eastern Virginia, the chief nursery of the breed of racers. In a land of *primogeniture, fox-hunting*, and *opulent aristocracy*, the turf-horse is *at home;* but he is *dislocated*, and *worse than useless*, in a region of *equal rights, sober industry*, and *profitable agriculture*. To the State of Virginia, he has been a grevious evil, and he will become so to Kentucky, unless his culture, with the idleness, negligence, dissipation, and immorality it leads to, be abandoned. To his breeder and owner, and the fortunate adventurer on his speed, he may become a source of profit; but, to the community at large, he is an unqualified loss—else there is no harm in bad habits, misplaced attention, demoralizing associations of practices, and waste of time.

From Kentucky numerous droves of valuable horses are taken annually to the southern market. By whom are they reared? By the breeders of running horses? No truly; but by substantial farmers, who distinguished correctly between *fancy* and *reality* the *showy* and *useful*. For every single horse sent to the south, by those who breed for the turf, hundreds, perhaps thousands, are sent by men who have never owned a racer, and rarely seen one. In fine; the sentiment, that turf-sporting improves the breed of horses, is propagated either by men personally interested in having it believed, by hasty and superficial observers and thinkers, or by those, who neither observe nor think, but repeat, as thinking machines, the empty notions they receive from others. By whatever means, however, or through whatever channel propagated, it is unfounded.

Considered, then, in its character and consequences, horse-racing is an evil of no common magnitude, and ought to be suppressed. If for no other reason, it stands condemned, on the ground, that it is a *sport of hazard*, whose design and effect are, to transfer property from one person to another, without an equivalent, and in opposition to the well known wishes of the former. In *that respect*, therefore, though not in *ruffian violence*, it is on par with robbery.

Once more. We are told that a man's property is his own; and that he has, therefore, a right to dispose of it as he pleases. That is a mistake. A man has no right, except the right of power, to use his property in such a way, as to injure himself or his family; much less to injure others. In this case right and justice are the same. No man has a right therefore, to shoot himself with his own pistol, because, by so doing, he acts unjustly to his family and to society, who have claims on him; nor, for the same reason, has he a right to cut off his fingers and toes, or otherwise maim himself, with his own knife. He has no right to burn his own house, even though it stands apart, and remote from all other houses; much less has he a right to do so, at the risk of consuming the dwellings of his neigbours. Nor have two gamblers a right to play a game of hazard, the terms being that the loser shall destroy his own horses and cattle, or commit to the flames his household furniture. Finally; a man has no right so to use, or rather abuse his possessions, as to set a bad example by his acts, or *causelessly* diminish the wealth of the community. Any exceptions that exist, are *rights of necessity* where a lesser evil is purposely incurred, to avoid or prevent a greater. All games of hazard, then, where property is staked, being of pernicious example, are *morally wrong*, and should be discountenanced by society, and prohibited by law—horse-racing not excepted.—*Dr. Caldwell on Gaming,*

Advantage of Sunday School.

A child unable to read, is naturally devoted to idleness or perversion of mind. A man unable to read, is unfit for the chief part of those employments that require intelligence of any kind. Both are exposed to a painful consciousness of degradation in the presence of those who can read; are almost totally shut out from advancement in knowledge; are necessarily deprived of the pleasures of books, at once the most innocent, the most easily indulged, and the most permanent and exalting of all pleasures; and are by a still more calamitous consequence, prevented from knowing the laws and precepts of eternal life for themselves. They must take Christianity as hearsay. The Bible may be in their hands, but to *them* it is a *sealed book* for ever.

In *sickness* and *sorrow*, in *distance* and *solitude*, they must depend on the time and teaching of others, for the great consolation of the trials of life. They must be indebted to man for the wisdom of God. They must rely on accident for the knowledge of truths that can alone sustain us in contentment and holiness on earth, and fill our minds on the *death-bed* with the sure pledges and glorious convictions of *immortality*.

Every child unable to read its *Bible*, is a reproach and *crime* to a *Christian* people. The uses of a *Sunday-school*, are important even in point of public order: it accustoms the infant's mind to regularity, to *attention* and *obedience*, and to respect for superiors.

It withdraws the child from the temptations to *Sabbath-breaking*, an offence which grows with the growth, and which is known to be one of the most fruitful sorces of public crime. It often stimulates the parents to knowledge and industry, for the sake of the child. And it tends to give both child and parents a sense of the value of good opinion, of the pleasures of personal acquirements, and the superiority of a life of personal order and good conduct, to the recklessness, contempt, and misery, of which the life of ignorance presents such perpetual and melancholy examples.—DOCTOR CROLY.

The National Gazette gives among its extracts from foreign journals, a collection of maxims by Gothe, taken from his posthumous works. We annex some of them. Goethe has written more than fifty volumes, abounding all in similar thoughts—original, clear, profound, and practical. What a freshness there is in each of these sentences: the longer you dwell upon one of them the deeper and clearer it seems:

How is a man to become acquainted with himself?—By reflection never, but possibly by action. Try to do thy duty, and thou wilt soon know what is in thee.

It is not always necessary for truth to embody itself: enough if it float spiritually about and induce agreement; if, like the deep friendly sound of a bell, it undulates through the air.

Music, in the best sense, is little in want of novelty, on the contrary, the older it is and the more one is accustomed to it, by so much the greater the effect.

If I am to assent to the opinion of another, it must be positively pronounced; I have enough of the problematical in myself.

Theory, in and for itself, is nothing worth, but in so far as it makes us believe in the connexion of phenomena.

Certain books appear to be written, not that we may learn any thing from them, but that we may know that the author knew something.

All opposers of an intellectual matter only strike amongst the coals; these fly about and set on fire when they would otherwise have had no effect.

Men need only to grow old to become tolerant. I see no fault committed, which I might not have committed myself.

He who feels no love, must learn to flatter or he will not get on.

Foresight is simple, retrospect multiform.

I can promise to be upright but not to be impartial.

Of all thieves fools are the worst; they rob you of both time and temper.

DOMESTIC LIFE IN CHINA.—In domestic life the Chinese know few comforts. Their houses are built with too little regard to convenience; cleanliness in their persons and habitations is quite out of the question. Their ideas of the elegancies of refined life are extremely circumscribed. The richer classes have substantial brick houses, though generally not very large, and seldom beyond two stories high, the poorer people exist in a most wretched condition, their houses being mere hovels built of loose stones, bricks or mud. But with all these wants, real or imaginary, the Chinese are a contented people, not destitute of real cheerfulness. Then only, when their craving appetite cannot be satisfied, and the hideous spectre of starvation invades their cottages, they fall into sudden despair; but so long as they have any thing to eat, be it even grass or leaves, they retain their good spirits. The author has often seen them seated around a dish of thin potatoe soup and a basin of boilec grass, with as great satisfaction as if they partook of the dainties of the royal table. The principal food of all classes is rice. In the northern provinces, the common people daily eat millet or wheat; and when they cannot afford to buy a sufficient quantity of food they add so much water as to make up the deficiency in weight of their daily sustenance.—*Sketch of Chinese Society.*

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.
A. T. SKILLMAN.

TO THE AFFLICTED.

DYSPEPSIA, indigestion, or a diseased state of the digestive organs, produces some or all of the following symptoms. Loss of appetite, nausea, heart-burn, flatulency, acid eructations, or belching, gnawing sensation in the stomach when empty, a sense of constriction and uneasiness in the throat, pain in the side—stomach—head—and sometimes in the shoulders, costiveness, sometimes alternately with diarrœha, chillness, or cold hands and feet, paleness, or sallowness of the countenance, soft flabby state of the skin, debility, languor, aversion to exercise, low or dejected spirits, palpation, disturbed sleep, dizziness, &c. Nor is the patient's mind in every case exempt from disturbance. The Temper frequently becomes irritable, the imagination easily disturbed with fearful forbodings.

Such are the effects upon the system of a diseased state of the digestive organs, that some or all and perhaps many other symptoms will be experienced by the patient, which are frequently taken for distinct diseases.

Among the many remedies proposed for these complaints none has proved so efficacious (if the testimony of thousands is to be believed) as DR. BLOODGOOD'S

ELIXIR OF HEALTH.

In passing through towns lately where it has been sold, I have found in every place gentlemen and ladies who have been in a low state of health from some chronic disease of the above description, some for a long time, and reduced very low, despairing of ever again enjoying health, who have been fully restored by this medicine alone. It has to my knowledge cured several of the dropsy. It is eminently qualified to restore health after attacks of fevers of every kind. For weakly and delicate children it is an invaluable medicine. It will entirely prevent children from being troubled with worms. It removes all billious complaints, and all obstructions of every kind, promoting a healthy action in all the secretions and excretions, on a due performance of which health materially depends. Its action is upon the stomach, liver and bowels, the prime regulators of the whole system; a diseased state of which causes most diseases. It is entirely Botonical in its composition and is highly approved by many scientific and eminent Physicians who have become acquainted with its great restorative powers,—so much so that some have administered more than a hundred bottles to their patients in a year. There is no deception in the medicine, references can be given to respectable citizens in this town who have experienced its benefits. It may be taken by all ages and both sexes with perfect safety.
H. EASTMAN.

Zanesville, Nov. 19, 1834.

This Elixir may be had at the Drug & Chemical Store of GEO. W. NORTON, opposite the Library, Main-Street, Lexington, Ky. Price $1 00 per bottle.
December 3, 1834. 21–2m

NEW GOODS.

WM. H. RAUPP,

IN order to give his friends and customers more elbow room, has taken those spacious Store rooms, No. 46, Main Street, (recently occupied by Johnson & Reynolds) where he is now opening a splendid assortment of

DRY GOODS,

Suitable for Fall and Winter Sales.

Selected by himself with great care in the Eastern Cities. His stock of the following articles is large, viz:
CLOTHS and CASSIMERES, all colors and qualities;
Cassinett and Satinetts, do.;
Mackinaw, Rose and Point BLANKETS;
Flannels and Baizes;
French, German and English Merinoes;
MERINO SHAWLS & HANDKERCHIEFS, (a great variety;)
Embroidered Thibet, do.;
Splendid Damask and Watered Moreens;
New Style CALICOES;
Black and Colored SILKS;
Philadelphia Silk Hats;
Fur Capes and Pilerines;
Fur, Cloth, and Seal skin CAPS;
20 Trunks Robinson's SHOES and GAITER BOOTS;
Fallman's Boots and Shoes for Gentlemen;
And a variety of other Goods usually kept in Dry Goods Houses.

He returns his sincere thanks to his former friends for their liberal patronage, and hopes by strict personal attention, to merit a continuance of their favors at his New Store.
Lexington, Nov. 12, 1834. 18–2m

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10–tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware*.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10–tf

Almanacs for 1835.

CHRISTIAN Almanac;
Palmer's Almanac;
Temperance Almanac;
Poor Richard's Almanac;
The Freeman's Almanac;
Comic Almanacs, various kinds.
Just received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
November 19, 1834. 19–by

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES —CUP PLATES.
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10–tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble six pence to a slow shilling."
March 19, 1834. 36–by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36–by 4 *doors below the Post Office.*

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.
A. T. SKILLMAN.
Lexington, June 17, 1834.

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St. second square above the Jail.
JAMES MARCH.
Lexington, July 2, 1834. 51–tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.
JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 52 tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by
JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10–tf

DR. ABERNETHY'S

HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.
Lexington, October 1, 1834. 12–tf

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.
JAMES MARCH.
Lexington, July 30, 1834. 3–tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to.
R. WILLIS.
Lexington, August 27th, 1834. 7–tf.

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1383. 48–tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.
JOHN KIESER.
Lexington, May 14, 1834. 42–tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as
CALFSKINS, BUCKSKINS, MOROCCO, &c.
and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them.
GEO. ADAMS.
Lexington, June 4, 1834. 47–tf

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.
A. T. SKILLMAN.

VAN DOREN'S

COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1–tf

THE PROTESTANT

BOARDING SCHOOL

For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexington, Ky. July 16, 1834. 1 tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8–9–10–11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1–2–3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51–tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49–by.

PLANK YARD

AND

GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE
Lexington, May 23, 1834. 46–tf

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3–by